THE UNITARIAN ADVANCE

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

"Speak unto this people that they go forward"

NOVEMBER 1910

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25 BEACON STREET, BOSTON

The Unitarian Advance

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Subscription Price, One Dollar. Send remittance by check or money order, made payable to **THE UNITARIAN ADVANCE, 104 East Twentieth Street, New York.**

Published by **THE UNITARIAN ADVANCE ASSOCIATION:** GEORGE H. BADGER, President and Treasurer; EDGAR S. WIERS, Secretary.

Application for entry as second class matter at the New York Post Office pending.

New York Unitarian Headquarters, 104 East Twentieth Street, New York

A Thanksgiving Psalm

BY CHARLES W. CASSON

For Life—
The magic thrill
And ecstacy of vibrant life;
The power inherent in the human frame
To rise triumphant from the primal clay;
The vista-glimpse of dawning days ahead,
And conscious energy to do
Life's golden deeds;
To stand firm-footed on the sunlit sod,
With path upleading to the high ideal,
And present chance to act, achieve, attain,—
For Life, our Father, do we utter thanks.

For Love—
Divinest gift
Upon our human race bestowed
By One who loved, and loving, gave;
God smiled when He created, and the smile,
Caught and retained by the created clay,
Became the seal and surety
That we call "Love,"
The seal of kinship with the God who loves,
The surety of life, of larger life,
Of life eternal, boundless and sublime,—
For Love, our Father, do we utter thanks.

For Light—
The ray direct,
Down-shining from thy radiant Self,
As sunbeam flashes from the sun to sod;
No fitful flash that filters through the past,
No candle-gleam that flickers in the night,
But light from thine own face aglow
Upon our path;
The way illumined, doubt and danger gone,
The day clear-skyed, the course of duty plain,
And but one task—to tread it in the light,—
For Light, our Father, do we utter thanks.

The Unitarian Advance

Formerly The Unitarian. Established 1906. *Old Number, Vol. V, No.* 11.

VOLUME I (NEW SERIES) NOVEMBER, 1910 NUMBER 3

THE consecration of St. Patrick's Cathedral in New York, last month, was an event of unique significance. This is the eleventh largest cathedral in the world, by far the largest and most imposing ecclesiastical structure on this continent, and the only building of the cathedral class that had beginning and completion in the nineteenth century. It is consecrated now, because it has all been paid for: four millions of dollars of American Catholic money having gone into its structure. It is the free and unencumbered gift of the past to a richly endowed future.

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AND this noble achievement of ecclesiastical architecture is the work of the Roman Catholic Church in Protestant America. In the origins of our American commonwealth Catholicism was a negligible factor. Protestants of Protestants were they who undertook on these shores the experiment of republican institutions, and the census-showing of the adherents of the Catholic church in the early days was very meagre, with all social prestige and local tradition dead set against it. To-day, the city or town of any considerable size, in the East at any rate, in which the largest congregations gathering on Sunday mornings are not Roman Catholic congregations, and the most conspicuously built churches not crowned with a cross, is an exceptional town indeed.

And yet this is still Protestant America.

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BUT a distinguished Roman Catholic prelate coming from across the sea to have part in the consecration of St. Patrick's, has vehemently informed us that Protestantism is a dying spiritual force. This is interesting. He has some significant data wherewith to point his argument with dramatic, if rather superficial semblance of validity. The growth of Catholicism in this country has been phenomenal; and Protestantism has suffered lamentable shrinkage, if a census of church attendance be taken as final evidence. But of course the prime reason for the growth of Catholicism in this country is a Protestant reason. Let no one miss the point of that. The Protestant spirit of religious freedom and its open door to all who will come to have part with our destiny, whatever their creed, tradition, or institutional associations, are the beginning of the reason. The strength of the Roman Catholic church lies of course in the fact that it is the church of the immigrant. Could that church hold to itself all the children born to its faith who have come here from foreign lands, its proportions would be vaster than they are. It has been to large degree the peoples of Roman Catholic countries that have found our shores attractive, our free institutions alluring, our progressive ideals magnetic. They have found their own Catholic countries good countries to get away from; they have found our Protestant America a good country to come to. That on arriving here, they have still clung to the religion of their fathers has not been all a misfortune; but it has brought about a type of Catholicism in this country very different from that in any other country despite all attempts to disguise the fact. It has meant a singular triumph of the essential Protestant principle, worked out, not in hostility, but in subtle free-gift of progress to those who have deemed Protestantism their deadliest foe. Incidentally, Protestantism has suffered not a shred by the multiplication of her non-Protestant neighbors. Wherever it has lost, it has been in quite different direction.

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IN the death of Julia Ward Howe we share with all the world a real sense of loss: but we Unitarians shall peculiarly miss a presence of benediction, and a spirit of sweet inspiration from our midst. Her name is associated chiefly with one hymn

which she wrote in the stern days of bitter warfare; and the noble quality of that hymn rises high above the local circumstance which gave it occasion. But those who knew Mrs. Howe most truly, realize that there is a sense in which that hymn does not adequately represent her real personality at all: and in lines of more inconspicuous literature, and in the championship of causes less dramatically appealing, and in doing deeds not to be sung in lyric, and in living out a spirit of service, faith and professive and optimistic liberalism too far-reaching to be wholly defined by any denominational name, yet singularly expressive of the spirit of our churches, she proved herself of highest worth to her day and generation, that the ripeness of her years brought no withering of her personality, but its heightened glorification.

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THAT was a stalwartly good "Ministers' Institute" which we held at Marblehead: well-attended, splendidly programmed, and electric with the best of good fellowship. Do not imagine, brothers of the laity, that it is only the dry bones of theology and the impalpable vapors of the abstractly impractical that engage your ministers' minds when thus they gather for their biennial "retreats." Theology was not out of the running, indeed, at these meetings: but a very resolute, modern, and preëminently practical phase of it concerned us chiefly, this year; and it was notable that hardly a discussion arose on any topic but into it was interjected some aspect of the new theological issue involved in the modern "heresy"—or "gospel"—(which?)—so uncouthly named "Pragmatism," which is surely an issue to be reckoned with, for some years to come. But issues of sociology, science, and literature were also much in evidence—and a type of culture not scholastic but preëminently vital and human everywhere assertive. We wish that every Unitarian minister might consider the support of this Institute a responsibility of loyalty in comradeship; and we wish that our laity might so esteem the gains which accrue to the whole denomination through this periodic enrichment of its prophetic sources, as to find practical ways of contributing to its wider growth.

THE UNITARIAN ADVANCE cannot, in its limited space, report the details of important denominational meetings with the fulness of a larger, weekly religious newspaper. At best we can attempt only to convey somewhat of the spirit and tone of such meetings in quick, impressionist way. We hope that all of our readers who are not also regular readers of *The Christian Register* (and some day we trust that all Unitarian people will discover that they must have both) will possess themselves of the three issues containing full and most invigorating accounts of the International meetings held at Berlin and Hungary, this summer, written by Rev. C. W. Wendte, the executive secretary of these meetings. They record a chapter of most significantly interesting history in the world-movement in liberal religion, and Mr. Wendte has made the story peculiarly fascinating. Incidentally, though these articles do not record it, they tell the story of an achievement of virtual progress in our cause for which our debt to Mr. Wendte himself is very great. He has been exceedingly busy about a very productive enterprise, and has showed not only prodigious industry but an exceptional genius of administration in the undertaking.

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THE dynamic of personal leadership under the conditions of pure democracy has indeed its singular ways of manifestation. Interesting illustration of this appears in certain recent political happenings in the State of New York, upon which we make comment, not for the politics of it, but for the interesting incident of human nature involved which vitally concerns the thing our churches stand for. Three great political conventions, gathered for the nomination of candidates for state offices, were each associated with the compelling leadership of a single dominative personality. Everybody believed at Saratoga, for instance, that it was "one man's convention" that was held. That one man had hurled himself into State affairs with insistent hostility toward those hitherto in control of party destinies; he "beat them to a frazzle" as the outcome of his controversy; himself defined the party issues; himself selected the candidates; himself worked out the method of the ensuing state campaign.

The necessary number of delegates were in their places; their credentials were all good; they were reasonably intelligent and competent men; but it was not they,—it was the "one man in control" who decided what was to be done—and had it done.

The convention that met in Rochester was also a "one man's affair." He had difficulties, but they were not difficulties of insurgent or hostile factions. The "following" was only too eager to follow: the leader's bewilderment was solely as to what best should be done. When finally he made up his mind what best should be done, straightway it was done, and there the end of it. The third State convention, most uniquely identified with the name of its leader, and having no other tradition of origin or reason for being than the circumstance of his personal leadership, was, singularly enough, the one that went wild, and did what the delegates and not what the leader was supposed to desire. But there the trouble was that the leader was discreetly somewhere else at an awkward crisis of leadership, so that leadership went by default. But with the tradition of his personality absolutely vacated, nobody doubts that his party would quickly vanish into hot air.

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NOW does all this mean a breakdown of democratic principles? Not necessarily. Note the absolutely different character of the three like-seeming phases of leadership. The leadership vested in the "Boss" of Tammany Hall, everybody knows, is not democracy at all, except in the grotesque incident of its false nomenclature. However fortunate and intelligent the outcome, the method is the abhorrently evil way of recreant citizenship and outraged democratic ideal. The leadership vested in the man whose beginning of power at any rate is in his pocket-book,—who "pays all the bills" as the method of his leadership, and makes the tool of his appeal a debauching type of sensational journalism pandering with reckless unscrupulousness to the lower instincts of men, is also a corrupting and dangerous type of leadership. On the other hand, so far as the leadership of a man may lie in his power to appeal to men's higher ideals, however inconsistently, to force his issues along the lines of specific causes of honesty and progress, and to become recognized champion of "a better way of freedom," to that degree leadership however dominating (or domineering!) may become but a rational if strenuous method of democracy determined to have the thing it wants by a straight-working manner of attainment. Of course the personal equation of dramatic winsomeness and the instinct of hero-worship inevitably enter in, and much folly of individual egotism may blur the fineness of essential mastership. But doubtless the final test of efficient democracy must always lie, not in its ability to get along without masters, but to choose them discriminatingly, to follow them intelligently,—and to know when to let them go.

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ONE high function of religion,—it is easy sometimes to say, the highest,—is to evolve the gift of leadership through the passion of noble idealisms, in potentially masterful men. Leadership which is not based on the passion of ideals is always spurious and ignoble, and usually breaks down early in the running. The leadership of men of ideals, moreover, is too often entangled in blundering inconsistencies and the abnormal development of hindering egotisms and eccentricities. But the church and the state, the groups and the masses of men, must always progress chiefly through their capacity to select leaders wisely and follow them eagerly, but first to produce them inevitably. The prophets of Israel were first of all masterful men, strong-willed, resolute-minded, and not unblunderingly egotistic. But they were caught up by a passion of idealism which gave them the leader's method of eternity. The world's essentially great leaders have been men of religious impulse, and so vehemently idealists. But so they have been colored, shaped, and sometimes dwarfed by the limitations of the local religious institutions to which they were born. Liberal religion will vindicate itself not chiefly by its rationality, but by its purity and strength of ideal-shaping passion: its power to produce commandingly leading personalities. The time needs such; and —let us not escape the significance of this— needs such, glorified by the distinction of the difference which makes liberal religion other and nobler, than all types of religion that have gone before it. The triumphantly

progressive leaders of to-day must not be simply echoes of the prophets of Israel, or the reformers of the fifteenth century, or the master-leaders of the nineteenth century. They must be unique in the mastery of new qualities inevitable to a new gospel—large of mind, wide of vision, nice of veracity, and sweet of sympathy, as well as resolute, thorough-going, and indomitably brave.

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WE like the Protestant Episcopal Church of America with an exceeding liking, despite some things we don't like about it at all. Doubtless a host of us Unitarians would be eager Episcopalians if we could only fix it up with our consciences. In everything except essentials it is precisely the sort of thing we like. But in the happenings of a recent assemblage of its ecclesiastical legislature we certainly are moved to sympathy not unsalted with humor. For instance, that embarrassing moment when some pestiferous mischief-maker of a saint insisted that the church put itself on record as believing in the "inspiration of Scripture." Of course:—there were the phrases of the Thirty-nine Articles to fall back upon. It was the easy, logical and preëminently inevitable thing to re-assert the old formula of the standard; and yet, somehow in these modern days of the "Higher Criticism," not only in the Episcopal Church, but in the Presbyterian, Methodist, or Congregational assemblies, the delegate who valiantly insists on a show of hands on the "infallible warrant of Scripture" isn't loved by everybody who yet properly shows hands for an ancient phrase—to be modernly interpreted.

And then, in this year of Our Lord 1910, whose friends are they, who strive to persuade "The Church of America" to stultify itself with an "Order of unction" as a spiritual method of healing disease? There is much to be said for the psychology of such an office, just as there is much to be said for the psychology of brown-bread pills in the regular practice. Also there is something to be said for the Scriptural warrants of such things, if one will only stand pat on the dogma of inerrant Scripture. But there are hosts of clergymen who love the Episcopal Church and loyally serve in her ranks, who must feel ashamed of the essential trifling with religion's holy heart of veracity, which this attempted backfire on Christian Science involves. All that the twentieth century means in rational progress is at war with the fundamental postulate involved in the ancient sacrament of "unction"; and all that makes an honest man different from a trickster is at war with this modern attempt to use insincerely an ancient rite, through a legerdemain of phrase-interpreting and pseudo-psychology made to masquerade as spiritual grace:—as though the very God conditioned the method of his good will at any time or in any case to the mechanical accident of ecclesiastical manipulation. For, in the twentieth century, the Church of God is not ordained amongst men merely to play a game, or put up a pious bluff!

And so we are sorry for our friends of the Protestant Episcopal Church of America; and still we like them very much.

———o———

THE SPIRIT'S CALL

By Sarah E Burton

Hear thou the message of the Invisible,
For life's great treasures lie in the unseen;
And give thy heart to fond expectancy
That what shall be surpasses what has been,
For thought and truth, which onward lead the race,
Nor clash of worlds, nor time, nor death erase.

Love's glorious face from mortal ken is veiled,
Save as 'tis mirrored in the eyes most dear,
And should they close on earth forevermore
The heart perceives love ever hovers near:
For love is true to truth in her demand,
And grief, consoled, holds fast her tender hand.

What thou hast lost shall be, and is, restored
If thou within the inner courts dost dwell;
The starry heavens give back each look and tone,
The humblest flowers the glad evangel tell.
O sorrowing one, whoe'er, where'er thou art,
Read and revere the Bible of the Heart.

Prof. William James and His Attitude Toward Religion

BY REV. FREDERICK GILL

THE death of Prof. James, late in August, was followed by an amount of newspaper notice and discussion rare indeed in the case of such a man. Ordinarily the death of a college teacher of philosophy excites no attention in the busy world, and passes unnoticed by the papers. But after the death of Prof. James, not only in our own land, but abroad, in almost every European country, much was said about him and his influence. This wide-spread interest in him was largely due to two things: the man himself, and his style. He was thoroughly and broadly human: in him the man was more than the specialist and the philosopher. A student and a scholar, he was yet a man of the world in the praiseworthy sense of the term. In his character was a most attractive blending of manliness and humor. Courteous and considerate, sincere, friendly, and simple, he abhorred conventionality and solemnity. His style, like himself, is fascinating, untechnical and brilliant, the natural manner of expression of a man in touch with affairs and life. Take at random a page of his and compare it with a page of almost any other recent writer on philosophical themes, and the difference is apparent.

Prof. James' influence, and the popular interest in his work, are of course due not only to the man and his style, but also to what he said. Recently he has been known best as the leading exponent of Pragmatism, which is a philosophy that judges by results. As his book on that topic was the subject of a discussion in *The Unitarian* at the time of its publication, no particular attention will be given to it in this article. Our attention will be confined to more specifically religious matters. For Prof. James spent much of his time and strength in the study of religion, and did work of great importance in this field. It is well worth while to ask what was his attitude toward religion, and what, in a large, broad view, is the significance of his work?

His general intellectual temper was unconventional and anti-orthodox; he was essentially a heretic. These terms are not used here in their theological meaning, but in their general signification. Orthodoxy is correctness of opinion: the acceptance of what is generally believed. There are multitudes of orthodoxies, political, economic, social, as well as religious. There is a Unitarian orthodoxy, as well as an evangelical one. Every occupation has its orthodoxy, as has each group of people associated for any purpose. Prof. James was at first not a philosopher, nor even a psychologist; he was educated as a physician, trained in the principles and methods of medical science, and began his career as a teacher of physiology in a medical school. Now among men trained in scientific work, and in circles where thought is determined by scientific influences, there was, perhaps we may say there is, a certain fairly well-established way of looking at things and interpreting life. It emphasizes fixity and law, even while evolution and development are most insisted upon. Everything, men included, are parts and products of a great, established world-order, the processes and laws of which are set forth by science. The scientific attitude of mind has not been in the habit of paying much respect to the more human aspects of life, and sometimes it has treated them with contempt. It has been concerned with facts and the laws of facts, and has tended to limit facts to those things that can be readily handled by the clear and exact methods of science. Dissent from this attitude, any great interest in the vaguer realms of feeling, hope and aspiration, exposed a man to a suspicion of being unsound in the faith, and of playing with superstition and obscurantism.

Prof. James seems to have come under the influence of this "scientific" temper but quickly to have reacted from many of its assumptions and conclusions, and this is what is meant by his anti-orthodoxy. He

once spoke with no little feeling—a thing rare in him—of his experience with Spencer's philosophy. For a time he was dominated by it, but when he came to teach it in college, he found, so he said, that it was incapable of satisfactory statement. So disgusted was he with it thereafter, that years later he could not speak of his experience without annoyance. Now Spencer's teaching consists mainly of generalizations of scientific knowledge, this constituting at once its strength and its limitation. This way of looking at things, *when offered as a philosophy of life*, and the best word of human wisdom, James rejected. To him the world was richer and more intricate than science allows: it cannot be set forth in terms of matter and motion, and to attempt to do so is to empty life of its real content and interest. He was a humanist, concerned above all with the inner personal life of the individual. Knowing science as well as anyone, doing work of the highest order in his chosen field of psychology, he rejected the exaggerations and the dogmatisms often paraded as scientific thinking, and advocated many things repugnant to most of those who aimed to be scientific in their thought. He held that personal and private experience is the reality of life: that science, which rejects the personal point of view, deals only with symbols. Its schemes and principles have much the same relation to reality that a bill-of-fare has to a hungry man's dinner. Religion, being essentially and profoundly personal, deals with reality in its fullest and completest sense. He expresses the opinion that the time may come when the impersonal view which science takes of the world will be seen to have been a temporary eccentricity, useful in its day, but not a final and true account of life.

Such an attitude of mind was and is heresy in scientific circles. It commended itself to the theological orthodox, perhaps more than to the theologically liberal. In the more detailed working out of this point of view, Prof. James says many things that are doubtful, and not a few that are extreme even to absurdity. These defects of his studies of religion I must pass by, and hasten to state briefly some points and results of his teaching that are of positive value to religion as an experience of the inner life and a power in human affairs. The thing to remember is that it is a man of science who said these things: one whose training and work were both scientific.

His view of man is distinctly favorable to religion. Himself a medical man, he vigorously repudiated "medical materialism" which "finishes up St. Paul by calling his vision on the road to Damascus a discharging lesion of the occipital cortex," and gets rid of ideas and experiences it does not care for on the ground that they have a bodily origin. As all experiences and thoughts have a bodily origin their truth and value must be decided on other grounds. Reason and morality alone, not medical study, can determine their worth. Prof. James also made much of the unseen, the vague, the possibilities of human nature. Men have unused reserves of energy, not ordinarily called upon, deeper and deeper strata of vitality, ready for use if we go deep enough. Most of us live unnecessarily near the surface, and we need to find out how to set loose our reserve-energies.

According to Prof. James religion exists in its own right, or more accurately, it has exactly the same right and justification for being that science itself or any other interest of man has, in that it fulfils a useful function in life, has a practical value, and yields good fruit. "The Varieties of Religious Experience" is one of the most significant books of recent years. It is far from perfect, for it is a pioneer of its kind, but notwithstanding grave faults it is stimulating and illuminating. In it Prof. James concludes not merely that religion is its own excuse for being, that men have a right to be religious, independently of what science or anything else may say, but that there is a basis for religious faith in the world. For his scrutiny of religious experience leads him to the conviction that the individual is in relation with a larger life or reality—God—which is the source of our ideal impulses, and does actual work upon our human personalities. Openness to God fulfils our deepest destiny. Often there is something wrong about us, and we are saved from the wrongness by making proper connection with the higher life and power. Such prayer, or communion, adds a new zest to life, sometimes taking the form of lyric enchantment, again expressing itself as earnestness or heroism, and conferring an

assurance of safety, a spirit of peace, and friendly affections towards others. Such religion is not a mere survival from a more primitive age of humanity: it is a permanent element of our nature, and will have an abiding function in human life. Not only does the divine thus encourage men, men in their turn can work with God and are needed by Him. Here again Prof. James was heretic in both science and philosophy: he held and proclaimed the moral freedom of men. The choices, decisions and endeavors of men are real things, and count in the world. He repudiated the conception of a "block universe," and held that the universe allows contingency, play and freedom. Few things were farther from his thought than the widely accepted view that makes men the helpless creatures of either circumstances or God. Few men were more independent in thought and individual in conduct than Prof. James, and it was natural and right that he should make vigorous assertion of the reality of independence and individuality in the world-order.

In thus stating his conclusions he is careful to say that they represent religion at its lowest terms, and say the least, not the most, that can be said for it. That his own convictions were more positive and went further than his formal statements in his writings, there is little doubt. He was a fairly constant attendant at the services in Appleton Chapel in the Harvard yard. That his faith in immortality was stronger than his somewhat colorless references to it in his books would lead us to suppose, is shown by a few words from a funeral tribute to a dead friend: "Good-by, then, old friend. In that wider world of being, of which this little world of being forms so infinitesimal a part, we may be sure that our spirits and their missions here will continue in some way to be represented, and that ancient human loves will never lose their own."

The fact that a scientific worker of high rank should openly advocate such an attitude toward religion, has much significance. Hitherto our men of science have had to do much necessary and valuable work in showing the untenable nature of theological speculation concerning the beginnings of things, as Tyndall did, in his famous Belfast address, and in fighting the antagonism to free research offered by ecclesiastics, as Huxley so nobly and effectively did. We of this generation have entered into the fruit of such labors for freedom and truth, and we have only honor and gratitude for the men who fought the battle and won the victory. But it is well that now a scientific investigator should remind us that the scientific and the religious ways of dealing with life are radically different but not inconsistent, and that, just as it is a total blunder for religion to attempt to hinder in the least degree the freedom and the progress of science, so likewise it is only blindness and prejudice that lead anyone in the name of science to ignore or deny the fact that religion has its own way of penetrating to the heart of reality, and is an abiding factor in our rich and varied human life.

———o———

AUTUMN'S FLAME

The passion of the summer past,—
Autumn, what noble peace thou hast!
Yet, o'er the hills of thy splendid calm,
How thy beauty leaps to flame, at last!

Delaware Water Gap,
October 24.

———o———

—The most promising feature of life today is the practically universal desire of men to do something themselves for the cause of right and humanity. As never before, there stirs the passion for participation and achievement in religious work. "We have truth enough," men cry, "and truth is useless if it give no tool for action." There comes now the era in which each man shall play his part in the democratic establishment of the commonwealth of man. And to the end that each shall speedily be stirred to his performance do we proclaim our Unitarian message.

—C. W. C.

———o———

—Our question must be, not, Can I have God's help in my business, but, Can God have my help in his business? Not whether we can get God on our side, but whether we are willing to be on God's side.

—Lyman Abbott.

What Does Prof. Doan Really Mean?

BY A TRUTH-SEEKER

PROFESSOR DOAN impresses us, as much as any one now writing on the great themes that engross his mind, as a man with a vision to communicate,—a vision of God. We read whatever he writes with the peculiar respect due to one who speaks from the heart, and with the authority of a vivid personal experience. We are always lifted up and spiritually illuminated by his penetrating insights. All the more do we desire to learn his secret, that we may share his outlook. But in the communication of his vision, Professor Doan impresses us as himself confused, and likely to be misleading. Nowhere in his writings is this more apparent than in the essay on "The Prophet Coming," in the September number of THE UNITARIAN ADVANCE. We, therefore, ask the Editor's indulgence to state our difficulties, and we respectfully urge Professor Doan to do something to clear them away.

1. "Without you and me, if you will but look clear-eyed into the matter, you will see that God is not incarnate,—nay, in a very real and serious sense *is not at all.*" We have italicized the words that first arrest our thought. They appear to imply that, without our present humanity, God cannot be conceived as existing. "You and I," continues Professor Doan, "are visibly men; but invisibly God. An infinite, eternal *Man growing ever to a fuller stature of invisible humanity* in all our human life, his soul now weltering, now mounting through the souls of all men, *is God.*" We understand this language to mean that the divine is conditioned by the human, and Professor Doan goes on to confirm our interpretation by saying with great force of expression,—what we should expect him to say if this is really his position,—namely, that God is living, good, triumphant, only in the degree that man—or humanity—is living, good and triumphant. Thus: "Are the souls of men in any period of human history or in any place of human life dead, dull, dreary, visionless? In that time and place the soul of God is dull, dreary, delayed in its great on-rushing humanity. Are the souls of men in some great crisis free, uplifted, stupendous, gigantic, righteous in vision and in action? Then the soul of God is free, furthered, fulfilled in its own vast passion for a more abundant humanity." It is only a step beyond this to the declaration that God *is* humanity, and that humanity *is* God. Note the following: "Lord, how marvellous are thy human ways. All our human lives, all our human race, all our human history is but the drama, the living, eternal drama of thy great struggling passions for humanity; a drama with all the joy and sorrow, all the romance and tragedy of real life in it; *thy God-life actually living in all the conditions that surround us humankind:* thy God-soul fighting in all our battles, thy spirit slain in all our defeats, victorious in our triumph, bowed down in our disgrace, dishonored in our crimes, wearied in our human ways; . . ." This seems to us to say, translated into plain, unmystical language, that humanity, and our present, living humanity, *is God*, and there is no other. Or, to allow Professor Doan to state his own conclusion, "The world-soul does affirm the human. In all his history, in all his passions, in all his aspirations God identifies man; . . ." We profess our inability to understand the peculiar use of "identifies" in this latter statement. To identify is to point out with certainty, which surely cannot be the thought intended; we assume, in consonance with what has gone before, that Professor Doan here chooses an eccentric way of saying that God *is identical with man.* If we misconstrue him, we beg him to explain himself.

Now in the sentences here quoted, Professor Doan seemingly preaches the gospel of Positivism, or the Religion of Humanity, of which Comte is the accredited prophet. Positivism is, as Huxley called it, "Catholicism minus Christianity." As such, it is a perfectly intelligible creed, and one deserving of our intellectual respect. If it is Professor Doan's belief, we do not reproach him for it. Why it should use the word "God" is more or less of a mystery

since it has no God in any intelligible sense. Whether we understand Professor Doan aright or not, we submit that his language, of which many more examples could be cited from the essay under discussion, and from his volume "Religion and the Modern Mind," is full of this implication. It is, we are persuaded, the source of some distress to those in our churches who believe in God in a full and specific sense to read this language which, if it is intelligible at all, says as plainly as language can say that God and humanity are one and the same thing.

2. But one who went no further in this discussion than the point we have now reached, would do Professor Doan a flagrant injustice. For, it appears, he does not really think what we have understood him to say. There is another class of passages which lie in his writings in the closest connection with such sentences as have been quoted, the implication of which is utterly different, and which make our interpretation of him as a Positivist preposterous! The essay in question is so singular in this respect that a future school of criticism would be justified in attributing its two halves, so cunningly dovetailed together, to different authors, as the higher critics of the Bible separate the second chapter of Genesis from the first. The thought lies, as it were, in strata, which are perfectly distinct from one another.

Do you venture to hold, on reading one sentence, that Professor Doan is a Positivist? Read the next and you will discover that he is a Transcendentalist, and of rather an extreme type. Here, for example, is the sentence in his essay immediately following the second quoted above, which ends "now mounting through the souls of all men, is God." The writer continues, in the same breath, "God indeed! transcending all physical infinitude, mysteriously more than infinite, Great Soul, Supreme Character, incomparably full of an endless succession of humanities, quivering in a boundless generation of men and gods like you and me, overflowing with ten thousand eternities, absolute, unconquerable, alive, humane, God indeed!" Here is surely the language of ecstacy, beyond which Plotinus,—holding God to be the unapproachable One, whom to behold in open vision was the event of a life-time of spiritual discipline and yearning after the infinite,—could hardly go. Indeed, it is obvious that Professor Doan's sense of the transcendence of God is so extreme that his thought seeks to "break through language and escape" into the inane beyond. Thus, we hardly need to posit for God that he shall "overflow with *ten thousand* eternities;" one eternity will do. And, if the word "infinite" is essentially, as we believe, of negative import, meaning the removal of all barriers and boundaries, it will suffice to say that God is infinite without straining to the point of adding that he is "mysteriously *more than* infinite," whatever that may mean. We also, respectfully, call Professor Doan's attention to the curious use of the word "generation" in the phrase "quivering in a boundless generation of men and gods like you and me." This, we confess, is scarcely intelligible to us. A moment ago, God did not exist except in us; now we are nothing, since he is capable of generating—so we interpret the expression—no end of men and also *gods* "like you and me." Clearly there is something here to be explained.

3. At one point, Professor Doan himself becomes partly aware of the singular antinomy of thought that has been pointed out. On the side of his Transcendentalism, be it said, we have only begun our quoting, but must leave it for readers of the essay, "The Prophet Coming," to trace out other passages. At a point farther on, as we say, there is a moment in which the profound and irreconcilable contradiction that we have noted emerges and confronts the writer himself. "When you say," he tells us (page 15, first column), "that God exceeds the human life you speak an obvious thing, nothing very central or essential in the religious experience." And he goes on characteristically to affirm that the religious experience consists in apprehending God as "not hopelessly beyond-human, not arbitrarily leading our human life out upon an endless, trackless waste of brutally unknown and uncared-for being in search of the Eternal; but bone of our bone, flesh of our flesh, soul of our soul; nearer than hands and feet, closer to us than breathing,—a God, yea,

suspiring in that great sobbing breath of our human frames; God all present, God all human!"

Are we, then, after a casual flight beyond the infinite, back again in our snug little Positivism with a God who, except as incarnated in us, "in a very real and serious sense *is not at all*"? To say this would be to overlook the thing most fundamental and essential to Professor Doan's scheme, and to miss the peculiar aroma of the whole. What is it that especially sets him apart from our usual writers about the divine nature? It is, is it not? his vehement insistence on God as growing, struggling, "sweating,"—to use one of his favorite words in this connection,—rather than as passionless, remote and serene about the on-going of the world. Now what is his God sweating about? It is, as we understand Professor Doan to reiterate in every variety of his exceedinglv free and picturesque language, because God is not as he would be in relation to humanity; he is anxious and troubled about being incarnated in us, has no confidence that we will let him come into our human affairs, and is even fearful that his ends will be defeated and in fact his very life sacrificed by our stupidity and folly. That we do not here exaggerate, any reader of Professor Doan can testify.

So the affirmation that God "exceeds the human life," while it may be an obvious one, *is assuredly central* to Professor Doan's thought, in spite of his denial. Otherwise, where is God *coming from*, in order to be more fully incarnated in men? If he is "all-present, all-human" already, why expect more? Why so much sweat? The questions point directly to that transcendentalism that we have heard Professor Doan at one moment passionately affirming, while in the next breath he is completely oblivious to it. Do not read him hastily, for he is not the Positivist you take him for. He belongs to an older school, that of the Absolutists or Transcendentalists, from Plato down, and he even leans, with Emerson, toward a neo-Platonic extreme of absolutism!

4. Let us clinch this conclusion briefly, and then ask Professor Doan, if we have misinterpreted him, to set himself right with the readers of THE UNITARIAN ADVANCE. Recognizing that the prophet for whose advent he looks has long delayed his coming, he might be expected to say, on Positivist grounds, that when the prophet comes, it will be out of the bosom of humanity. What does he say? "Can it be that his spirit is secreted yet a little while longer *with the Father-spirit*, ere he come forth to speak God's word and to lead God's host?" Where is this "Father-spirit", we ask, and, besides being incarnated in us, does it not, "in a very real and serious sense" have some existence for Professor Doan?

Again, it appears by a casual mention that we human beings not only incarnate God, so far as we do, but that we also incarnate something *not at all God*. Describing the ecstatic state in which one experiences God, and quite in the fashion of Plotinus is "alone with the Alone" and becomes one with him, Professor Doan plunges us down into the deepest doubt by introducing a new actor into the drama, not heard of before. We still in the very midst of our vision: "Your ways are his ways, your thoughts are his thoughts, your problems his, your purposes his, your sorrows his, your disgraces his, your victories his, your joys his, his! All your human impulses, longings, movements of spirit, most literally and significantly one with the motives and intentions of the living God!" Notice the sweep of that "all;" we are in complete unison throughout our nature with God. But—in the next sentence,—"I believe that each one of us, *would we only kill the beast in us*, would we only become in our entire persons the triumphant, the cleansed, the infinite Man we literally are in our inmost souls; . . . each one of us might realize in himself the prophet soul . . ." (page 15, second column). So! There is a beast in us to be conquered. Another beautiful theory crashes against an indomitable fact. We are not wholly God, after all. In a moment more it appears that "the beast" inhabits our *flesh*. Were it not for that, "our spirits like the Eternal's would press straightway and unimpeded through the barriers of all sensuous being onto the heights of an enduring and mastered Manhood." Do you notice that here the Eternal is not sweating any more? His warfare is accomplished. Why? Because he is not hampered by "the barriers of sensuous being." He is

not a man, then? No, it is as we said; Professor Doan is really, and at bottom, a Transcendentalist.

But now, does there not emerge from what we must, in conscience, call this extraordinary tangle of contradictions, the vague outline of a very old and in no-wise dead scheme of thought? Here are God and man striving to find and to possess each other. Here, in man, are the flesh and the devil warring against the spirit. If, for a time, we fancied ourselves listening to echoes of Comte's religion of humanity, and looking for the coming of Nietzsche's "superman," here is the deeper strain that flows from Plato and Plotinus, from Paul, from Augustine, from all sinning, falling and despairing Christian men. No, Professor Doan does not think we are gods yet, or that God and humanity are wholly one. We beg him, then, to guard his speech from enthusiastically telling us what he does not really mean.

We have tried to interpret him with perfect fairness. We wish for him a large and a lasting influence over the thought and the religious life of our Unitarian churches. But a body of people who have listened with approval to leaders of the calibre of Hedge and Everett are exacting in their demands that one who leads them shall be intelligible, and so far as possible not grossly inconsistent. We believe that Professor Doan's hold upon our confidence is trembling in the balance, and we most earnestly beseech him to tell us plainly what he really means. If there is to be a Unitarian advance, let it be an advance in clearness and explicitness in our religious thinking, not an advance backward into a chaos of unreconciled contradictions and unharmonized extremes.

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—In the liberal church we too often forget that religion is less a matter of fact than of feeling. It is a throbbing heart-impulse of love infinitely more than a cold intellectual perception of truth. It is a dynamic power to be felt and yielded to, not a doctrine to be critically examined and discussed. The scholar, perched on the peaks of the higher criticism, is very likely to feel less of the real thrill of religion than the simple-souled man on the level, whose sympathies move him to service. —C. W. C.

THE MINISTERS' INSTITUTE

THE session of 1910, held at Marblehead, Mass., will go down in the history of this institution as one characterized not by any unusual brilliancy or the occurrence of dramatic incident, but it will long be remembered by those who were fortunate enough to attend because of the uniformly high standard of every part of the programme. From the moment that Merle St. Croix Wright declared the Institute in session, and in his terse, epigrammatic, almost Carlylian style reviewed with wise and comprehensive generalization the situation which faces the leaders in the modern liberal church and pointed out the obvious duty which follows, until on the afternoon of Thursday some of the younger prophets of our faith demonstrated in ringing words the "venturesomeness of moral knighthood," it may safely be said that there was not a dull or uninteresting moment. In the midst of it all, too, there was a note of hopefulness, not that variety of optimism which some men hold who don't care what happens so long as it does not happen to them, but which looking modern problems squarely in the face and recognizing the uncertainties to which they may lead, sees through present wrong the eternal right. Perhaps this general keynote was no more better illustrated than in the address of Prof. Foster in the opening session, whose two books, "The Finality of the Christian Religion" and "The Function of Religion in Man's Struggle for Existence," have met with such bitter opposition on the part of many of his own denominational colleagues on the one hand, and such a welcome reception at the hands of free thinkers over the entire country on the other. Through the range of every condition from that expressed by Sabatier that man is incurably religious to that expressed by his French contemporary in "The Non-Religion of the Future," there runs a common denominator. No matter what substitutes evolutionary, philosophical or otherwise, the present or future generations may adopt, or how apparent it may be that the former dogmatic statements of religion must be discarded, it remains true, thinks Dr. Foster, that the very necessities of life themselves are

the constitutents of religion. It is upon the unavoidable identity of these two elements that we build our hope for the future, and see in that hope if properly directed in the field of experience, the fulfilment of human destiny. The mechanical working of Prof. Foster's mind is an interesting phenomenon. In his mode of expression he is so deliberate, his words are so aptly coined and phrases so well considered, that one is sensible of the erection of a great temple of thought before his very eyes. His mind, like the diamond, cuts slowly though deeply and with unerring precision and clearness. The next twenty-five years will witness in increasing numbers scholars of his type from the orthodox denominations of the country and the Institute cannot be too grateful to Mr. Wright for bringing him to the Marblehead meetings.

Perhaps one of the most dramatic moments, if unusual contrast may be classified with drama, was aroused by the discussion over the paper of Prof. Arthur C. McGiffert, of the Union Theological Seminary of N. Y., on "The progressive development of the idea of God." After covering with some care and much insight the development of the idea of God among the Hebrews, Greeks and Romans, Prof. McGiffert was led to outline the relationship which exists between the modern idea of God and the Philosophy of Pragmatism. It should be said that this exposition, which was remarkably clear, was treated at the close of the paper as an example of a modern as contrasted with earlier developments, but it proved to be the "Pièce de résistance" of the Institute, and every subsequent allusion to this new way of thinking was attended by an unmistakable demonstration of diversity of opinion. "Let a man," says Prof. McGiffert, "who feels the need of God, take his hypothesis of God and go with it into the field of experience; if he finds that his longings are satisfied, his hypothesis is justified and his God is a reality; but it may be that the modern man has outgrown the necessity for a God, perhaps as Nietzsche says 'God is dead'; if this is so there will be no confirmation to such a man in experience." The dramatic part of the situation was that, while the pragmatic application to Theism was cordailly entertained by Prof. McGiffert and Prof. Foster, representing respectively Presbyterian and Baptist communions, the unanimous verdict of our own leaders was that this is a heresy of heresies and a following after strange gods. Prof. Fenn presented the problem of religious symbolism as suggested by the sacraments of the church and the language of theology, but did not attempt a solution. But in both of these addresses nothing was more apparent than the extreme difficulty of presenting such matters without laying one's self open to misunderstanding, even in the presence of men who are accustomed to think exactly along these lines.

Following the custom of devoting one session of the Institute to the best scientific thought of the day, the afternoon of Tuesday proved to be one of the most valuable and suggestive of all in the presentation of "Recent Psycho-pathological experiments in the theory of memory," by Dr. Morton Prince of Boston, and "Aspects of Psychic research," by Prof. James Hyslop, of New York. Basing his evidence upon the array of a large number of startling experiments in the theory of primary and secondary consciousness, Dr. Prince arrived at the familiar conclusion that just as in the field of physical law there is no such thing as an annihilation of matter, so in the mind there is no such thing as the total loss of memory, but that every experience and sense message, conscious or unconscious, makes its indelible stamp and may be recalled to normal consciousness under the influence of appropriate stimuli. Such a conclusion carries with it tremendous moral implications and consequences, suggesting how careful a man must be in the matter of the impressions which he permits to become the very fibre of his mental life. In spite of the fact that he was laboring under a severe physical strain and disability, Prof. Hyslop spoke with great vigor. He examined with much minuteness a number of typical examples of spiritistic communications, eliminating with the greatest care and exactness every condition which could possibly be explained upon the basis of known natural law, in search of evidence supporting the belief in the survival of human personality. Upon being asked the direct question whether this evidence was sufficient to carry conviction in his own mind, Dr. Hyslop replied

at once that it was. "The evidence is as great," says he, "as this which carries conviction for the evolutionary theory in the field of natural law." On the evening of Tuesday Prof. Emerton of Harvard, calling attention to some of the dominant personalities and movements of the Protestant Reformation, pointed out the radical tendencies which these contained and the inheritance which as a liberal church we have received.

On Wednesday the speakers of the entire day were drawn, with one exception, from the ranks of our own ministry, and it is saying very little in drawing an impressionistic sketch of these meetings to affirm that there need be no fear of any diminution in the high standard or leadership of thought among the ministry of the Unitarian church. It is not easy for a body of men such as were gathered at Marblehead to manifest that variety of enthusiasm which characterizes the average religious revival, nor is it usual for a speaker to receive an ovation from his fellow ministers such as was accorded Rev. George R. Dodson at the close of his address on the "Synoptic Mind." The appeal of Dr. Dodson was for the application of certain phases of early Greek philosophy to the problems of our own time, and the necessity of approaching all our questions with a balanced judgment which shall avoid extremity of thought and action. The address was characterized by Pres. Wright as the best summary of our position which has appeared to date, and it was voted that the Institute meet the obligation of putting the address in such form that it should receive wide publicity. Prof. Clayton R. Bowen, of the Meadville School, fresh from a sabbatical year of study and travel in Germany, brought the latest returns from that land of radical theologians in the matter of the present Christus controversy. He stated with precision and clearness the issues of the controversy which has become so widespread, in which the very historical figure of Jesus himself is called into question, and showed the fallacious and often trivial grounds upon which the adherents of this audacious theory base their arguments. It is to be regretted that time did not permit Prof. Bowen to outline some of the positive grounds of evidence, in view of the scanty material which we have in our possession, for the construction of a life of the Man of Nazareth.

It was eminently fitting that the closing session should be devoted to some aspect of the ever pressing problems of modern social reform on the one hand and a suggestion as to our denominational attitude toward these problems on the other. Nothing is more natural than that the statement of the situation should fall to Rev. Charles F. Dole. In an address on "The oppression of the poor" Dr. Dole marshalled fact after fact in uncompromising array and urged allegiance to the great evolutionary forces which seem to be making for a higher standard of life for all classes, a recognition of the infinite value of a human life, and the development of the better Samaritan. It was wise that there should be a re-emphasis upon the critical position in which our church stands in matters both theological and social and that the closing words of courage and forward looking assurance should be spoken by the younger generation of ministers.

Taken all in all it was a wholesome, profitable and stimulating retreat. The natural setting with the broad ocean on the one side, the quaint and picturesque streets and homes of the village on the other was conducive to sober thought, and the hospitality of The Rockmere was unstinting. The value of such an Institute must long be felt and through indirection make its impress upon many who were far removed from the center of its influence.

ALSON H. ROBINSON.

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—He who looks for the worst in men will not be without belief in a personal devil: he who looks for the best in men will not be without faith in a personal God.

—LYMAN ABBOTT.

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—He who will look in life for its heroisms, its self-denials, its unselfish services, will find faith in a personal God stealing into his heart, he scarce knows how.

—LYMAN ABBOTT.

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—To be lost is to be in sin, not to be in hell; to be saved is to be in virtue, not to be in heaven. Heaven must be in us—and hell is in some.—LYMAN ABBOTT.

SYMPOSIUM

Are Unitarian Men's Clubs more useful when they minimize their denominational connection and devote themselves chiefly to civic or social interests?

Prof. W. H. Carruth, of the University of Kansas. President of the Unitarian Laymen's League.

Of course a Unitarian Men's Club may legitimately set itself the function of propagating the Unitarian view and building up Unitarian churches. In that case there can be no talk of 'minimizing' the denominational connection. But if the club is one of a general nature, of the nature contemplated in the formation of the Laymen's League, there may be room for the question, whether outsiders are not sometimes won to sympathy with a cause and a standpoint which, if named and put prominently before their eyes, might repel them. I admit this. But being instinctively opposed to indirection and concealment, and believing, moreover, that the Unitarian name and cause are things to be proud of, I would not support a proposal to hide our name or the connection with our church, while at the same time advocating terms of membership which will not exclude those not members of our churches. Good works are sufficiently recognized as a major aim of our church, so that no Unitarian club need hesitate to limit itself to these, if it see fit. But it need not, and should not, hesitate to confess the source of its faith and its inspiration.

W. H. Carruth.

Mr. M. T. Garvin, President of the Men's Liberal Club of the Church of Our Father, Lancaster, Pa., and Vice President of the Unitarian Laymen's League.

The men of our church organized in March of this year. In order to make our organization attractive to broad-minded, thinking men in the community, we named it "The Men's Liberal Club of the Church of Our Father."

As the public mind was interested in a greater, better and more beautiful city with the agitation for the same largely radiating from our church, we felt that the club could take up no better work for the community than the promotion of this scheme. We furthermore discovered that denominational activity appealed to a very limited few, while community work appealed to a large number. We therefore chose that which had the larger influence.

Including the month of October we have held five very successful meetings, all on social and municipal topics. For the remainder of this year we will work on the same line, the general topic being "City Problems and their solutions." At our October meeting just held, the mayor of the city addressed the club on "Streets and their Care." Our club adopted by unanimous vote an ordinance now pending in city councils, for the paving of streets at the cost of the abutting property owners. Our men feel that this is a work worth while and that the church that works for civic righteousness and social regeneration is a church that is more nearly fulfilling the teachings of the Great Master, and we are none the less Unitarians for so doing; rather, our zeal for our church and its cause grows the more devoted and loyal.

Our club is in affiliation with the National League of Unitarian Laymen, from which source we hope to derive much inspiration to continue the work which lies before us.

M. T. Garvin.

Rev. Chas. B. Elder, Minister of the Church of the Unity, Worcester, Mass.

Remembering that local conditions largely determine an answer to this question, I have yet to say that after an experience of fifteen years with a Men's Club, I have come to believe that such organizations on the whole, serve their best purpose when they emphasize their denominational connection. I mean if done in some large and broad way. It is quite possible of course for them to narrow their interests by exclusive appeal to their own church. It is easy to fall into the habit of the little girl who when asked her name replied "My name is Mary Ann, I am a little Unitarian."

A men's club should be broad enough

to welcome members of liberal spirit who come from other churches. In the club with which I spent many happy years, there were Congregationalists and Episcopalians, and yet its success came largely from the fact that it bore the name Unitarian and stood for just those broad and liberal principles which characterize our church, and never failed to be true to its fundamental purpose of strengthening our cause. I believe that the very reason for the existence of such clubs is that they may form centres from which goes forth an influence stirring men more and more to think of their church and denomination. I would not limit too rigidly the choice of subjects treated, but I feel that the more we select with tact and good judgment, those themes which call men back to their duties to the church and their need of its ministrations, the better we justify the existence of these clubs.

Our cities are filled with economic clubs dealing with popular questions, and women's clubs discussing all sorts of social matters; why not have one club which takes the name Unitarian, and dares assert the value of our great spiritual truths? Let us stick to our last. CHARLES BROWN ELDER.

Mr. W. H. Aborn, of Orange, N. J.

In view of the conditions that surround us, what man with any surplus strength to expend would be satisfied, with merely emphasizing his denominational connection, when the more vitally important work along civic and social lines calls to him? Let the Men's Club take for granted their denominational connection; it is there and will always be there. They can not minimize it out altogether and will find, at the best, hard work to justify it. W. H. ABORN.

Mr. Emerson P. Harris, of Montclair, N. J.

Specialization, it seems to me, is nothing like appreciated in either our church or club work. A local church club organized chiefly to promote sociability does well to discuss any subject best calculated to advance the interests of the club. But if it be distinctly a Unitarian club organized to advance denominational interests, the closer it keeps to denominational subjects the better. A well directed club, always sticking to subjects of greatest importance and timely interest, within its proper scope is a great power for good. But the introduction of foreign and irrelevant subjects dilutes the work, weakens interest and in a way might be called "unparliamentary," like the failure of a speaker to address himself to the subject under debate.

Some of the subjects at the New York Unitarian Club, for instance, suggest the propriety of changing the name of the organization, inviting the public generally to join, and absolving from the obligation of attendance those whose object is to get light upon some of the vital matters now before the Unitarian body.

EMERSON P. HARRIS.

Mr. O. T. Keep, of Rutherford, N. J.

Useful to what? To society in general or to the special interests of the Unitarian Church in particular?

Frankly to me the existence of a Unitarian church is of minor importance, but the spread of the Unitarian spirit of free inquiry, sincerity and moral earnestness is vital, no matter under what name it travels. There is no question in my mind that this spirit spreads best where there is no attempt at conversion and no narrow sectarianism displayed.

I know many men brought up in an orthodox manner who by the swing of the pendulum have come to dislike the very name of "Church", holding it synonymous with hypocrisy and cowardice. These men need Unitarianism, and they are more apt to be helped by it if the Church is kept discreetly in the background, at any rate at first.

Even if the work desired of men's clubs is to make converts to the Unitarian Church, I should be inclined to advise the same course. The friction of men's minds in free and friendly discussion produces results on all participants, and Orthodox and Materialists associating in these clubs with Unitarians cannot fail to catch something of the Unitarian idea. O. T. KEEP.

Mr. Henry L. Child, President of the Unitarian Club of Philadelphia.

I suppose most, if not all, such clubs have had to decide this question at some time in their career, and that the answer depended on their idea of the meaning of

the word *useful*. If to be useful to the denomination is meant, I should say No, most decidedly; but if the chief thing is to be useful to the community, and only incidentally useful to the denomination, the answer should be *yes*. At least this is true of communities where Unitarianism is not popular.

I have practicable knowledge of very few clubs, and while I believe the purpose for which the Unitarian Club of Philadelphia was organized, namely, to bring into closer acquaintance the members of the various Unitarian churches, was very fairly accomplished, there was great difficulty experienced in maintaining the interest of the members in the continuance of the club, after the first few years, so that it gradually died out.

How much of this was due to the officers of the club I am unable to say; but after exhausting every effort of which we were capable, we found it impossible to get others to assume the burden and were forced to see it die on our hands.

We tried to keep it within denominational lines; we tried to make it attractive in other ways; but it finally resolved itself into a lecture course of the best speakers we could procure, who faced audiences so small that it really seemed unkind to ask them to come so far to address such a handful, because as I suppose they were speaking under the auspices of the Unitarian Club, comparatively few of whom were members of the club.

So, we very regretfully gave up the struggle and though, being incorporated, the club still exists, it is in a state of suspended animation. HENRY L. CHILD.

Mr. Joseph C. Lincoln, author of "Cap'n Eri," "Mr. Pratt," etc., and President of the Hackensack, N. J., Men's Club.

My answer to this question is unqualifiedly in the affirmative. Of course I can readily understand that many people may not agree with me, but I think the difference of opinion will hinge on another question—namely: "What is the purpose of a Unitarian church in a modern community?" Is it to help the community to be better, socially, intellectually, morally, to be better governed, to rear better citizens, better all-around men? or is it alone to bring more people to the Sunday services and consequently more financial prosperity to that particular society and to add to our larger church more persons who call themselves Unitarians?

Understand, I am not undervaluing the desire for more Unitarians. We need them, surely. We believe the country and the world need people whose religion is the result of thinking and reasoning, whose God is all-wise and therefore does not eternally condemn those of his creatures who refuse to shut their eyes to the growth of wisdom in religious, as in worldly matters. Unitarians are, or should be, broad-minded and progressive men and women: therefore the more converts the better.

But, after all, what are we trying to do? We are trying, I hope, unselfishly to prove that we *are* unselfish and broad-minded; to prove that our religion is one of acts, and not mere words. We open our churches on Sunday—at least, most of us do nowadays—and say, "Here is a place where you are welcome. We shall never ask you to what creed you may have subscribed in the past, or what your belief may now be. In the essentials, love to God and love to man, we agree. Therefore you are welcome here at any and all times, and if, after you have familiarized yourself with what we are trying to do, you wish to join us more definitely, we shall be pleased. But you are welcome, whether or no."

If this is the rule in a modern Unitarian church it surely should be the rule in the Men's Club of that church. In our own Men's Club, that connected with our small society here in Hackensack, we now have a membership of from forty to fifty men. Perhaps a scant half of that number are members of the church or attend its services. We have made the general betterment of our towns-people the club's chief aim. We have given each year, without charge, lectures on various subjects—principally those of educational value in the larger sense—by the best men whose services we could obtain, authorities on these subjects. We have debated local questions, have championed reforms and fought what we considered abuses. A much needed change in our town government was brought about through the efforts of this club, a public meeting called at the church, a committee of leading citizens formed, and the

necessary bill passed by the Legislature at Trenton. Our club agitated and headed the movement for free night schools here. We have "tackled" all sorts of problems, had some successes and some failures, but we are still "tackling." And the club is respected, though it is one of the smallest connected with the churches in this town. It is a working, adhesive body—and it tries to help.

I overheard one member—not a Unitarian—say to a visitor at our most recent meeting, "What I like about this club is that I can come here and not be asked what I believe, what my religious belief is. I rather think the members have pretty strong beliefs, but they don't worry you with them." If a man feels that way he does not miss many meetings. Perhaps, later on, he attends a regular service at the church. He may like that also, and keep on attending. But whether he does or not is, in a way, immaterial. The club should be a force for righteousness in itself, and not a mere bait to lure prospective church members.

So I answer yes to the question. The mission of a Unitarian church is, as I see it, to make this world of ours better, a better place for all the great human brotherhood to dwell, and to promote that feeling of brotherhood. A Unitarian Men's Club should be a vital force for moral and social uplift in a community. It can do that better by disinterested working than by preaching denominationalism. For "by their works ye shall know them," and, knowing them, it may be that, later on, you will wish to hear what they preach.

JOSEPH C. LINCOLN.

A PRAYER

O THOU who art the God of every age, of every race and nation; the same yesterday, to-day and forever! We would rest in thy care, we would hide under the shadow of thy protection. Thy home is not in some far away Heaven where we cannot reach thee. Thou art by our side. Nay, thou art nearer than that. "Closer art thou than breathing and nearer than hands and feet." Thou art our reason's deeper reason. Thou art our love's deeper love. Thou art our life. Nothing can separate between us and thee but sin and wrong. Therefore we would turn from sin, and try to right all the wrongs we have done. Create in us a pure heart, O God, and renew a right spirit within us. Give us an earnest purpose to do thy wise and holy will, and to obey all thy wise and holy laws written in our bodies and our souls.

O God, our days and years are flying fast. Childhood, youth, young manhood, and womanhood, middle life, old-age—how quickly they come and go! Teach us so to number our days that we may apply our hearts unto wisdom. AMEN.

J. T. SUNDERLAND.

COMRADES OF GOD

BY REV. JOHN HAYNES HOLMES

Comrades of God, fight on, fight on!
  Fear not the battle flame,
Fear not the foemen's sullen host,
  Fear not dishonor and shame.
God is standing at thy right hand,
  He struggles and bleeds with thee;
And before his banner of golden light
  The legions of darkness flee.

Comrades of God, fight on, fight on!
  Fear not defeat and loss,
Fear not the wrath of king or mob
  Fear not scaffold or cross;
God is with thee to guide and guard,
  Thy comrade, to serve and save,
And the sword of his spirit is lifted high
  To succor the true and the brave.

Comrades of God, fight on, fight on!
  Fear not that wrong shall win,
Fear not, in hours of grim despair,
  The triumph of death and sin.
For God has been fighting a million years,
  A million years and a day,
And still shall he fight a million years
  Till the foemen are swept away.

Comrades of God, fight on, fight on!
  Till the woes of men are gone,
Till the ages' debt of blood and sweat
  Is paid, and the labor done;
Fight, till the Kingdom of Love is come,
  With valiant hearts and free,
For the God of Light, and the God of Right
  And the God of Might, is with thee!

THE MISSIONARY SPIRIT

CONDUCTED BY REV. CHARLES W. CASSON

JOHN TREVOR, who left the Unitarian church in England some twenty years ago to found the Labor Church, the aim of which was to declare and to develop the religion of the labor movement, expressed his opinion to the liberal church by saying, "The Unitarian church lacks only one thing; only God knows what that is, and He won't tell us." Were Trevor living in America to-day, he would find that the deific secretiveness had given place to a very manifest revelation of "the one thing." To not a few of us is coming a clear consciousness of our deficiency and our duty. Beyond all doubt, what most we lack and need in our Unitarian work is the missionary spirit.

The successful advancement of any religious movement depends not merely upon the possession of the machinery of progression. The finest locomotive in the world is useless without the steam of its enthusiastic energy, translating itself into piston-strokes of action. In our religious work we are too much inclined to pay principal attention to the matter of polish or philosophical discussions concerning the possibilities of increasing the possibilities of inherent power. We fuss over a fixture, and are afraid to light a fire under the boiler for fear we shall dull the polish on the whistle.

In all the history of church life there has never been a more splendid chance to move forward than is presented to the Unitarian churches of America to-day. Our engine of organization is equipped with the most modern devices. The track of public tendency runs straight ahead. We have ample financial fuel to make swift progress. But we shall make no advancement whatsoever so long as we make it our especial object to accumulate more fuel of endowment, or halt upon the rails while we add another driving wheel to the machine. The one essential thing to do is to fire up, even at the risk of an explosion. There can be no religious venture without some risk.

The man with the missionary spirit is willing to run the risk. In past eras men faced certain death in the delivery of their missionary message. Whoever has counted in religious achievement has never yet counted the cost. The result has been worth the price; the venture has been worth the risk. No true missionary in any age has worried about equipment. He has gone forth, trusting God to find the medium for the speaking of his message, and never has he been disappointed. Or he has used the simple tool lying at his hand, knowing that any tool with truth will do the work.

It is well indeed to remember at this particular time in the history of our churches and our country that our Unitarian message is spiritual, rather than sociological. Though the writer of this article is an avowed socialist, accepting the principles of public ownership, and realizing to the full the necessity of social re-organization, he nevertheless realizes that religion deals fundamentally with the individual soul of man. Reform and regeneration cannot come by any mere change of exterior conditions, however conducive such change may be to the betterment of character.

Our greatest task is to stir men's deeper and diviner nature, so that they shall refuse to any longer tolerate conditions of injustice. And we of the liberal churches have a message that will stir to action. At the close of a noon meeting held in a theatre in Oklahoma City last year, when I had spoken upon the divinity of man, a theatre employee who had been sitting behind the scenes during the address met me at the wings as I was leaving the stage. He was a man whose face showed every sign of dissipation and moral wreck, but as he gripped my hand till it ached with the pressure, he said, "I want to thank you for one thing you said to-day,—that though a diamond is covered with filth, it is still a diamond." Those words had revealed to him his own divine nature, hidden under the filth of his degradation. Then he continued, "I did not know that there was a minister in

America who would say what you have said to-day."

And there are to-day thousands of men, low, unclean, crushed, dissipated, who are waiting to hear just such a message as we of the Unitarian church have to declare. We have the word that will effect their moral and spiritual resurrection from the dead. We have the message that shall stir them to deeds worthy of the sons of God that we know them to be. But to speak it, we need faith. We need faith in the reality of human divinity in the debased. We need that love for humankind that shall give to us perception of the inherent good in the lowest men. We need that faith and love and perception that lie at the very basis of the missionary spirit.

We cannot too much cry out for social justice in these days of real industrial oppression. And so long as so many of our number shrink in silence from uttering their protest, it will be necessary for some of us to be vicariously blatant. But it will not do for us to forget for one instant that humanity needs, more than all else, the spiritual stimulus of a religious message. Give to men the consciousness that they are children of God, and as such, are inherently noble, strong, divine, and humanity will shake off its chains as a man thrusts aside the coverlet when he awakens from his night's sleep.

The progress of humanity is retarded, more than by any other obstacle, by the religious theory of man's depravity and need of an exterior salvation. The whole policy of the church in which oppressed humanity is still held in ecclesiastical bondage is that of subjugation of self. It seeks, in both its Protestant and Catholic branches, to break down individual initiative, and to destroy faith in a man's personal resources of strength. And so long as humanity believes its message true, it is but waste of breath to cry out for justice.

Give men faith in themselves, and you have set them on the highway toward social justice. Awaken the soul of a man, and you have set in motion a pulsating force that shall persistently hurl itself against the barriers that block its way toward right and justice. The power that shall bring the industrial revolution and the commonwealth of man is the dynamic of the divine. Let a man know his worth, and he will proceed to create an environment worthy of his estimate. The root of reform is religion.

Here, then, lie our splendid opportunity and transcendent duty. Having this faith in ourselves, we may impart it to others. The spark of our religion may kindle a holy flame of righteous resistance to the evils that curse the lives of our brothers to-day. Men lie bound because they have been taught to believe that their bonds could not be broken. And they have never tried to break them. Can you not speak the word that will arouse new hope and endeavor within them? Can you not, as a Unitarian, reveal to them the fact that no bond of earth can bind the child of heaven, that they are free, and that liberty waits upon their endeavor?

How long shall we continue preaching culture to the cultured, purity to the pure, liberty to the free? How much longer shall we make our churches private shrines for the adoration of the goddess of Freedom, while the living God works in the open to set His children free? How much longer shall we gather in complacent groups to celebrate our own emancipation, while without, humanity writhes in a Titanic struggle to rid itself of its chains? In the day of reckoning that comes, may God have mercy upon those of us who spent a lifetime rejoicing in the freedom of the liberal faith, and yet gave not ourselves to the task of emancipating our fellowmen!

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OUR READERS' EXCHANGE

[*We welcome to this page short communications from our readers touching any article that has been recently published in our columns, or dealing with any vital concern of our denominational activity or general religious interest. This is an "Open Court," our only insistence being that courtesy, pertinence and brevity shall be the manner of all our contributors.—EDITOR*]

Editor of THE UNITARIAN ADVANCE:—

THE article by Rev. Mr. Molyneaux in the last number of THE UNITARIAN ADVANCE has an interesting challenge. He asks for some specific instance of a church having done some specific thing for social

reform, as, for example, having sent a committee to a state legislature to support a bill for the prevention of child labor. The challenge is probably a safe one. It is unlikely that any church can meet it and that for a good reason. The reason is that the members of churches have preferred to accomplish their purposes in other ways. The instance of committees to plead for child labor legislation has become the stock instance and the failure of any church to report such a committee is cheaply used as a means of accusing the churches of indifference or hostility to such reformative legislation. Those who are conversant with the facts in the case will probably have a judgment more favorable to the churches as the inspiration of such reforms. The leading fact is that Christian men and women —kindled by the religion of Jesus as it is preached to them in the various churches, set up a special organization to secure such reform legislation. I have been, for example, a member of an organization created to reform the laws of Pennsylvania bearing on child labor. I was drawn into this membership by the discussion of the subject in open meetings of the congregation of the church of which I am a member. The meeting commissioned me as a secretary to inquire what we could do to help the reform. This congregational group was active enough to deserve and receive the thanks of the secretary of the state organization. Members of the group appealed to representatives in the state legislature and circulated petitions throughout the whole community in favor of the reform act. Letters were written to the newspapers and editors were entreated to lend their influence. Everything was done that was advised by the secretary of the state organization and the labor involved was considerable. No effort was made to have any one church send a committee to the legislature, but the effort was to enlist all good people in the support of a campaign conducted by a society created for this special need. Nevertheless the whole undertaking was an expression of the life of the churches and experience entitles me to say that in the community in which I live only members of churches can be secured for such cooperation in social reforms.

I speak of activity which began in a meeting of a Unitarian church. Another agency cooperating was the local Consumers' League. The Consumers' League was formed as the result of a discussion in the same Unitarian church. The Unitarian church did not resolve itself into a Consumers' League, but some of those interested formed a league embracing all those of every religious preference who were willing to make this social effort. I doubt if it has a member who is not actively a member of some local church and I am sure that it is in the churches that these social servants win their ideals of social service. When they act for a specific purpose they prefer to act in concert with other willing spirits of other churches in an organization which has an eye single to a definite end.

A few months ago I asked an officer of the American Federation of Labor what the churches should do to further reforms of the conditions of labor. His answer in brief was that the Federation of Labor existed for doing the practical work, but that the churches should study the conditions and furnish sympathy. This seemed to me good sense.

Not a year passes in which I, *as a member of a religious body*, am not solicited to do something for one social reform or another. It is expected that the profession of a religious ideal entails a responsibility and involves a willingness to make social effort. I have yet to hear of a request that a church as a church shall become an active organized agent for these social reforms. We do not do things that way. We do things in the way found to be practicable. It is the churches chiefly that furnish the workers.

FRANCIS A. CHRISTIE.

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Editor of THE UNITARIAN ADVANCE:—

IN your issue of September the conductor of the department of "The Church and Social Justice" discusses the attitude of the church from the socialistic standpoint; declaring that it is a class institution, interpretative of the thought and ideals of an exclusive social class and devoted to the defence and perpetuation of the social privileges of that class; that liberal as well as orthodox churches embody an idea of religion which is wholly individualistic; that social conditions, forces, causes, constitute the modern problem, and any indi-

vidual or institution which hopes to have part in solving it must assume the social and not the individual point of view; that Christian philosophy, liberal as well as old-time orthodox, is hopelessly individualistic in character; that its essential feature is the dogma of salvation, and that "it is ourselves we desire to save"—though he admits that "our sign of salvation is a pure heart, while that of our neighbor is what he calls conversion," and contends that "the world and not the individual must be made the subject of redemption." The clause quoted next to the last above, obviously recognizes that in the Unitarian sense salvation is not an affair of another world, so much as a condition of perfection to be attained in this.

It is impossible to read the paper from which the above quotations are drawn without perceiving that in the estimation of its author cultivation of the individual character—the individual effort of man to know and perfect himself—what Matthew Arnold calls the adorning and ennobling of the spirit—is to be condemned, and that reliance must be placed on social conditions and instrumentalities. The assertion is broadly made that the Protestant church has taught the individual the importance of an exclusive study of his own soul—the saving of himself, "even though father and mother, wife and child, remain unrepentant and unforgiven." By asserting that the idea and motive of liberal as well as orthodox churches are wholly individualistic, Mr. Holmes doubtless intends that those last quoted words shall apply to our Unitarian bodies as completely as to the orthodox. Is there any justification for that contention? He undertakes to strengthen his argument by a quotation from Dr. Peabody, who says, "Religion was a gift to the individual, and the salvation of the single soul was the sufficient end of God's grace." No one will question the lofty position Prof. Peabody holds as a preacher; still, it would not be on Unitarian lines to accept the statement of any one, however eminent, as *ex cathedra* entitled to unquestioning acceptance. As Mr. Holmes includes Unitarians equally with the orthodox in his anathema, it seems worth while to inquire whether his estimate may not be exaggerated, if not wholly baseless. Certainly his estimate and characterization of Individualism are surprisingly novel.

Curiously, Individualism in its origin is closely allied to a great Unitarian name, that of Joseph Priestley, the English scientist, reformer and preacher, who, leaving England, where he had been subjected to persecution, came to America and settled on the banks of the Schuylkill, where he became the pioneer preacher of Unitarianism in America. We all know that Bentham was the unquestioned protagonist of Individualism in England; and it is interesting that he drew his first inspiration, in fixing on his career, from Priestley, in one of whose pamphlets he found, when he was but about twenty, the words, "the greatest happiness of the greatest number." He says, "It was by that pamphlet and by this phrase in it that my principles on the subject of morality, public and private, were determined. It was from that pamphlet and that page of it that I drew the phrase, the words and import of which have been so widely diffused over the civilized world. At the sight of it, I cried out as it were in an inward ecstacy, like Archimedes on the discovery of the fundamental principle of hydrostatics, Eureka." On a closer scrutiny, he admits that he had occasion to make some corrections; but it was from it that he drew the inspiration that led him to choose his life career. So far was this pioneer of Individualism from assuming the selfish attitude described by Dr. Peabody as narrow and selfish, that in one of his note-books he wrote: "I would have the dearest friend I have to know that his interests, if they come in competition with those of the public, are as nothing to me. Thus I will serve my friends—thus would I be served by them."

That was the Individualism of Jeremy Bentham,—of the man who is admitted to have been England's greatest law reformer; of whose work along those lines Lord Brougham said, that with undaunted courage he inquired concerning the Law, "how far even its most consistent and symmetrical arrangements were framed according to the principle which should pervade a code of laws—their adaptation to the circumstances of society, to the wants of men, and to the promotion of human happiness;" of whom Sir Henry Maine said

that he was "one of the few men who have wholly lived for what they held to be the good of the human race;" who himself, commenting on the fact that while some religionists, when they speak of the benevolence of the Deity, do not mean benevolence in the sense in which they use it as applied to their fellow creatures, notes the fact, that "happily the dictates of religion seem to approach nearer and nearer to a coincidence with those of utility every day." The Individualistic principle is criticized by, among others, Prof. Peabody, as though one who believed in it were incapable of sympathy with his fellow men, incapable of associating with them in utilitarian, humanitarian, beneficent action; as if, once believing in that principle—in the application of which the honest, hardworking toiler, carefully husbanding his resources, little by little accumulates something, title to which the law gives him, and protects him in the ownership—a little home, which, in the phrase of the law, becomes his castle, under whose roof his family may live in peace, and where, relieved from espionage and interference and all claims to joint ownership, state or other, they may cultivate their minds and the sturdy virtues that make up character,—as if, once believing in this principle, a man must withdraw himself from sympathy for and the power to cooperate with mankind, and must stand in solitary, frigid isolation, out of relation with his fellows. Do not these gentlemen pin their faith to something the very fundamental assumption of which is untenable? They use the term Individualistic as though a characterization of anything as such were an all-sufficient condemnation; as though ideas that have concededly been powerful in the upbuilding of many modern institutions have been instrumental in reforming the laws of England and America, and in effecting many other reforms not strictly legal,—as though all at once the aspect of the world had so changed that the instrumentalities that had been thus efficacious for three quarters of a century had lost their efficiency, and should be discarded.

Are we not right in doubting whether they have quite made out their case?

Sept. 21, 1910.

GEO. R. BISHOP.

THE REAL

BY FLORENCE M. BENNETT

The nations that have gone and that shall come,
The thought wherewith the poet travaileth,
Which seemeth to be writ in fire and air,
On sea and land, in colors dim or bright—
As when the sun sets splendidly in fair
Array of majesty, or when the day
Dies soberly—this All, this One, this Great
Presses upon the kingdom of each self,
Incarnate there, scarce guessed, not understood.

Yesterday upon the sea a shade—
A gleam in shadow, or a sombre light
Shining from the lamp of other world!
In a rude idol now to-day, grotesque,
Shaped simply from the clay in long-gone time
Before the advent of that perfect art
Of classic Greece, I felt the pulsing life
Of Something that escaped, that would not stay,
The Not Known, ever baffling thought.

What thou art or art not, what shalt be,
Not understanding, the noblest of this world
Have without question, with the child's pure heart,
Given themselves to thee, Beauty now called,
Now Wisdom, holy Truth, the blessed Goal.
Their service is the search for thine abiding-place,
Their one reward, more precious than loved life,
The ecstasy of feeling themselves thine
And haply finding brethren of thy yoke.

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A CARD FROM THE PRUETT PUBLISHING CO.

Through an amicable adjustment of the misunderstandings existing between the publishers of *The Unitarian*, and the editors of THE UNITARIAN ADVANCE, an arrangement has been entered into by which *The Unitarian* is merged with THE UNITARIAN ADVANCE, which will fill out all unexpired subscriptions of *The Unitarian* and assume the collection of all unpaid subscriptions.

THE PRUETT PUBLISHING CO.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES

THAT the church must be an active agent in the work of social reform, if it would not be faithless to that great principle of God's Kingdom which it was organized to serve, is now become one of the axioms of modern religious thought. After hundreds of years of indifference and even hostility to the ideal of social reconstruction, the churches, under the impulse of one of the mightiest moral awakenings that the world has ever seen, are at last beginning to cooperate in those great movements for the common good, in which they will some day assume that position of leadership to which, as the most potent of moral influences, they are rightly entitled. Before any such "consummation devoutly to be wished" can be brought about, however, it is evident that certain revolutionary changes must take place in the traditional conceptions and practices of organized religion. All denominational barriers must be levelled to the ground; the "other-world" conception of religion must be banished from the modern mind as one of those products of medieval superstition which are no longer worthy of serious consideration; the fallacious distinction between sacred and secular must likewise yield to that modern conception of universal sanctity which calls all days holy, all literatures inspired, all prophets saviours, and all work of human betterment religious; the church must emancipate itself from the enslaving influences of wealth and culture and class prejudice, becoming a truly popular institution, representative of the needs and aspirations of the "multitudes" as well as of the favored few; and the old idea of individual salvation must yield to that newer idea of social salvation which emphasizes the true relation between the individual and his environment, and finds the salvation of the former in the redemption of the latter. All these, of course, are changes which are revolutionary in character, and which cannot successfully be achieved, for many generations yet to come. This being the case, the question is being asked on every hand, is there nothing that we can do to-day to make the church more active and efficient as an agent of social welfare? Are there no first steps which we can take at the present moment, without waiting for those deep-seated transformations which can only be brought about in the slow process of evolution? What can we do, in a word, right here and now, handicapped as we are by sectarian divisions, class prejudices, and mistaken conceptions of applied religion, to bring the church into line with the great social reform movements of our day?

It is these questions which are being considered by the Unitarian Social Service Commission, the appointment of which was authorized at the last meeting of the American Unitarian Association. In anticipation of the weighty and exhaustive answers to these inquiries, which will undoubtedly be embodied in the report of the Commission, it may not be amiss to enumerate here some of the more obvious recommendations which have been placed before us in the reports of similar commissions appointed by other denominations—notably, the Presbyterians, Methodists and Universalists—and which it is hoped will be found in the report of the Unitarian Commission as preliminary to other and much more radical proposals. Five of these I consider this month, leaving six more for discussion next month.

1. In the first place, the minister may preach from time to time, as occasion offers, sermons devoted to the consideration of the great social questions of our day. By this I do not mean that the minister should misuse his pulpit privileges by delivering lectures on political economy or harangues on partisan politics. Ignorant, prejudiced, and personally vulnerable "criminaloids,"* will, of course, describe all social reform preaching in this way; but to the open mind the meaning of this recommendation is obvious. It is based, on the one hand, on the supposition that, at bottom, all industrial and political problems are religious; and, on the other hand, to quote the words of Theodore Parker, that "religion is su-

*See Ross's "Sin and Society", especially pages 45-71.

preme and exercises a commanding power in every relation of life, both the life of the individual and the life of the state." Wherever there is a problem involving human life; wherever there is a condition affecting human welfare; wherever there is a wrong blasting a human body, weakening a human mind, or corrupting a human soul; there is a religious problem, and there is a theme for preaching. For if anything is plain to-day it is that that religion is a vain and empty thing which is divorced from the practical aspects of daily living, not only individual but social; and that that preaching of religion is "foolishness" which is not fundamentally an interpretation of life as it is being lived by millions of men and women in mansions and tenements, in rural lanes and city slums. It is this fact which the Social Service Committee of the Presbyterian General Assembly had in mind when it urged all Presbyterian ministers, "(a) to inform themselves carefully regarding the conditions of human life in their neighborhoods, particularly as they were affected by the conditions of industry, (b) *to acquaint their congregations with these facts*, and (c) *to instruct their congregations* in the teaching of the gospel regarding social science." And it is the recognition of this same fact that has led in recent years to the rapid multiplication of special Sundays for the consideration of special social problems in the pulpit. Thus we have Child Labor Sunday, Tuberculosis Sunday, Labor Sunday, Peace Sunday, Budget Sunday, and so on indefinitely. The truth is, it is incredible that any minister can stand in his pulpit from Sunday to Sunday and be content to consider abstract moral and spiritual themes that seem so remote from all living interest and sympathy; and it is certainly impossible that any man can serve as a true prophet of the living God, who, in the face of the social ills of our time, does not "lift up his voice and spare not." Henry D. Lloyd summed up the whole matter in unforgettable phrase, in his "Man, the Social Creator," where he says, "He is not the leader who tells us that love is enough, is all, is the law, is life, is God. He is the leader who guides us to the next application of these thousands-of-years old truisms in the affairs of to-day. He is the wise man who can tell us what answer this law of love makes to the special problem, the social life of our time. . . . We have understood for a long, long time that God was love. What we want now to know is how to get this God at work doing the chore of to-day—putting an end to the war, waste, anarchy, grief, of the business world."

2. In the second place, the church may maintain a public forum, where current industrial and political problems may be discussed by social experts, in the form not of sermons but of lectures, and for purposes not so much of exhortation and inspiration as of instruction and enlightenment. The Church of the Ascension (Episcopal), in New York, did this for three years, by placing its regular Sunday evening series in charge of Mr. Alexander Irvine, a Socialist lay preacher, and conducting an after-meeting in the chapel for public discussion. Other churches are achieving the same end by inviting charity workers, civic reformers, municipal experts, political insurgents, single-tax and socialist advocates, to speak from Sunday to Sunday upon the particular themes in which they are interested and informed. Still other churches maintain a winter series of lectures on some regular mid-week evening. But whatever the method followed, the main thing is for the church to have a free platform where all well-matured schemes for the common welfare may be discussed, where all schemes of social change may be debated, and where, as occasion demands, brave voices may be lifted in support of all progress and in protest against every form of wrong. The one great platform of this kind in America is that maintained by the People's Institute of New York, at Cooper Union, and dubbed by its creator, the late Charles Sprague Smith, the "People's Church." What a commentary upon the situation in the churches themselves, that this "People's Church" had to be established in a secular institution!

3. In the third place, the church may establish, in connection with the Sunday School, or independently, on a week day instead of Sunday, as circumstances may determine, classes of young people and adults for the study of social problems. These classes may be in charge of the minister, or, preferably, of some social expert especially engaged for the purpose. This is no experimental suggestion, but it is simply the

record of what is being done to-day in churches too numerous to mention. The publication of courses of study, like Josiah Strong's "Gospel of the Kingdom," and of text-books like Richard Henry Edward's "Studies in American Social Conditions," shows the growing interest in work of this character. A few years ago it was a subject of jocular newspaper comment when the Bible Class of Calvary Church, we will say, abandoned the study of the Bible for the study of current social questions. Now, the change is being made so frequently as to be accepted as one of the commonplaces of the times.

4. Again, the church may, in connection with its weekly or monthly calendar, or independently, publish a leaflet containing the news regarding the social reform movements of its community, together with recommendations for individual action. Many churches now publish items of this kind pertaining to denominational activities at home or abroad. Why not, in the same way, publish items regarding the work, for good or ill, of the local alderman, assemblyman and congressman—the needs of the charity and philanthropic societies of the town—the enforcement of the liquor law by the mayor and police,—the extortionate price of milk,—the condition of the streets,—the anti-saloon fight, the labor of women and children in local factories, etc., etc? Such a little paper, I may say, has been published for over a year past, by the Manhattan Congregational Church, of New York City. Information and specimen copies may be obtained by writing to the pastor, Dr. Henry M. Stimson.

5. The church, by itself, or preferably in conjunction with neighboring churches, may maintain institutional work in a special settlement house, or, if the church is favorably located for this purpose, in its own chapel or parish building. Of course, at this late day, it is wholly unnecessary to describe what is meant by institutional work in settlement houses or elsewhere. It was through work of this kind that the churches of our day, awakened from their centuries-old indifference to the social problem, first came into direct contact with existing social conditions, and are to-day making their most efficient and beneficent contribution to their amelioration. Our Unitarian churches have been especially notable for their activities in this direction, as witness the Benevolent Fraternity of Churches in Boston, the Friendly Aid Society supported by All Souls' Church and the Church of the Messiah in New York, the Willow Place Chapel supported by the Church of the Saviour in Brooklyn, the Nicetown Settlement of the Germantown Unitarian Church, the Mission School of the Church of the Messiah in St. Louis, the wonderful Abraham Lincoln Centre in Chicago, and others. I for one regard the institutional church, which is so familiar a feature of our modern religious life, as a mere makeshift—a purely transitional form of church activity along social lines which must disappear with the real awakening of the church to the meaning of the social question and the necessity of dealing with it at first-hand and not at second-hand, and by methods not of amelioration but of revolution; but it is transitional forms that are sorely needed at just this time, and hence institutional work is deservedly popular. It is settlement work that has made many an unsuspecting individual a radical reformer, socialist or otherwise. It is this same settlement work which is destined to make many a conservative church, equally unsuspecting, a centre of social revolution.

FINANCIAL SECRETARY FOR AMERICAN UNITARIAN ASSOCIATION

JUST what proportion of the expense of the national work each church should bear must be determined by conference and study. As this involves many details and much painstaking care, the Board of Directors has appointed Rev. William Channing Brown as Financial Secretary of the Association for the balance of the current year. Mr. Brown will confer with church officers, ministers and Alliance workers with reference to the contributions of the churches to the Association. The effort will be to determine what part each church should take in giving to the national work and to induce it to adopt such reasonable methods in bringing the matter before the people that they shall have full opportunity to fulfil their obligation in this respect. Mr. Brown begins his service at once. He may be addressed at 25 Beacon Street, Boston. Any person interested that his

own church shall do its part is asked to communicate with Mr. Brown, who is open to engagements, the purpose of which shall be to bring this matter before the committees and people of any one of our churches.

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UNITARIAN CONFERENCE OF THE MIDDLE STATES AND CANADA

Program

THE annual meeting of this Conference will be held with the church in Germantown, Pa., November 9–11. The program will be as follows:

Wednesday, Nov. 9. Afternoon session under the auspices of the National Alliance, Mrs. J. W. Sargent of New York, Vice President for the Middle States, presiding. Addresses: I. "My Pacific Coast Trip," by Mrs. Robert H. Davis, of New York. II. "The Francis David Celebration in Hungary," by Mrs. Chas. E. St. John of Philadelphia. Discussion.

Evening Session: "The Two-fold Aspects of Our Liberal Cause." Addresses: I. "The Nobler Practicability," by Rev. Frederick R. Griffin, of Montreal. II. "The Higher Mysticism," by Prof. Frank C. Doan, of Meadville Theological School.

Thursday, Nov. 10. Morning session at 9.45. Address of welcome by the President of the Conference, Adelbert Moot, Esq., of Buffalo, N. Y. Appointment of committees and other business. Annual report of the secretary, Geo. H. Badger. Annual report of the treasurer, Mr. Cyril H. Burdett. 10.30 A. M. Address: "Have We a Distinctive Theology?" by Rev. Richard W. Boynton, of Buffalo, N. Y. Discussion to be opened by Rev. C. A. Henderson, of Wilmington, Del. 12.15 Service of Worship: conducted by Rev. Elizabeth Padgham, of Rutherford, N. J. Adjournment for lunch at one.

Afternoon Session: 2.15 Election of officers, and other business. Address: "Aims and Methods of our Conference Work," (being a report of committees continued from last year) by Rev. Charles E. St. John of Philadelphia. Discussion to be opened by Mr. Cyril H. Burdett.

Evening Session: at 8 P. M. Platform meeting. Rev. Thomas R. Slicer to preside "The Manifold Voices of Modern Religious Liberalism." I. "The Voice of the New Philanthropy," by Rev. John W. Cooper, Ph. D., of Lancaster, Pa., II. "The Voice of Modern Science," by Rev. Edgar S. Wiers, of Montclair, N. J. III. "The Voice of Modern Literature," by Rev. Caleb S. S. Dutton, of Brooklyn. IV. "The Voice of the New Politics," by Rev. E. A. Rumball, of Rochester, N.Y.

Friday, Nov. 11: Morning Session. Devotional Service conducted by Rev. A. J. Wilson, of Newburgh, N. Y. This morning session will be devoted to the interests of our Sunday School work, held under the auspices of the Unitarian Sunday School Society. Address by Rev. William I. Lawrence, president. Subject: "Our Ideals, and what We are Doing to Make them Real."

Collation at one.

GEO. H. BADGER.
Secretary.

NEW YORK LETTER

THAT this letter may be more than a mere chronicle of routine or passing changes therein and may have its place as a part of the record and the stimulus of the Unitarian advance, a request has been sent to the ministers in the metropolitan district for a statement of what they regard as the most significant forward step or most successful new method of work in their churches. This report of new methods, tested by experience and approved by experienced workers, is filled with suggestion and indicates that fertile brains and untrammelled wills are at work on the problem of the modern church.

The one innovation upon established habits at All Souls' Church in New York is the class of about one hundred which meets every Sunday morning to discuss the subject of the morning sermon. This constitutes an open forum of the congregation for a better knowledge of what the preacher has been urging and reveals manfully to his mind the mind of the congregation. The attitude is studious and not critical or speculative. "The one most important contribution to religious services made by this church is the complete identification of the choir with the spiritual worship of the hour. There is never any performance of brilliant musical programs but the whole effort of the choir and organist is directed to enhance the spirit of worship and to give unity to the spirit of the hour." A few simple rules are accepted and enforced by the choir itself: 1. To maintain a devout attitude. 2. Never to sing words which the minister has to contradict in his sermon. 3. To admit that they could give a concert but to refuse to do so at the Sunday morning service. 4. To join the congregation in closest attention to the sermon.

The most important forward step taken by the Church of the Messiah recently, is the establishment of the Messiah Social Service League of New York City. The purpose of this organization, as defined in its By-Laws, is "to promote all movements looking towards social betterment (1) by gathering facts through investigation, addresses by experts, etc.; (2) by taking such action as such facts may suggest and circumstances from time to time may warrant, and (3) by co-operating with such other societies as may be furthering these same movements." The establishment of the League came as the spontaneous action of the people after a two years' series of special public meetings, which were addressed by various reformers and experts on the social question. It started with an initial membership of 72 persons. If its present plans are carried out, the Church of the Messiah, through this League, will be brought into active co-operation with many of the most beneficent reform movements of the time.

The Church of the Saviour, in Brooklyn, has taken a step forward into its new future and solved one of its two problems of leadership by calling the Rev. Everett S. Treworgy from his pastorate at Gouverneur, N. Y., to the charge of the Willow Place Chapel.

Unity Church in Brooklyn starts the new year not only with its new parish house but with the new resource of the Ely Fund of $10,000 created

by Mrs. Isadora H. Ely in memory of her son and daughter. The income is to be used in furthering the organization and work of the church. Unity Church, which has the system of free pews, has just adopted the envelope system for securing a more general and systematic co-operation in the financial support. Each contributor is given 52 envelopes with his name printed on them and even the youngest are urged to participate in this weekly giving.

The Flatbush Church, the Fourth Unitarian, is planning to interest each branch of the church in some charity or social service. The Sunday School will give its pennies and services to the Blind Babies' Home. The Alliance will probably work through the Brooklyn Bureau of Charities. The Men's Club and Young People's Union have not yet determined upon their line of work but are discussing plans for the same definite kind of work. The Young People gave "A Society Circus" on Oct. 21, and the Dramatic Society presents a play, "In the Cool of the Evening," on Nov. 25. The Alliance program opens with "The Church and the Social Awakening."

The most important forward step taken recently in the Staten Island Church is the effort to secure an up-to-date parish house which is greatly needed for the social development and for which it has a suitable site, and several thousand dollars already pledged. The most successful new work is the series of public meetings held during the last two winters by the Curtis Club, the men's club, at which vital questions of public interest have been presented by able speakers followed by a free and open discussion in which many people not of the immediate fellowship have joined. These meetings which will be continued have been largely attended and have aroused much interest in the community.

The most important recent step in the Elizabeth Church has been the perfecting of its business organization. It has a good board of officers who have adopted strictly business methods in managing all the affairs of the society. They keep within their means in planning expenditures and all bills are promptly met. The minister is entirely relieved of any care relating to the finances or the material side of the church life. He is not looked to in any sense as the financial agent of the church. The expenses are raised almost wholly by personal contribution.

At Plainfield the Sunday School starts off this fall better than for several years with new pupils, new teachers, new plans. The parish gave the pastor and his wife a delightful reception at a private house on the evening of Oct. 5.

The Orange Church reports successful forward steps in a Social Service Class and a Church-House Kindergarten Class.

The Social Service Class meets in the church on Sunday mornings from 12 to 1, after the morning service. It is addressed by men and women competent to speak on the subjects assigned them, on the various industrial, social, and ethical questions and problems of the day. The Liquor Question was presented by the Chairman of the Excise board, a representative of the Retail Liquor Dealer's Association, the Anti-Saloon League, and others. The care of the feeble-minded was explained by the Superintendent of one of our large institutions. Meetings were held every Sunday from November to March and were well attended. Reports in the daily press helped to increase the number of people who were reached by the addresses and will be continued this year. It has been worth while.

The Kindergarten Class for little children, under a competent woman with an assistant, is held in the Parish House at the same hour as the church service. It gives the mothers, who have no one at home with whom to leave the children, an opportunity to attend church, and the children are brought under the religious influence of prayer, picture and song. It too, has been well attended, has accomplished the two objects which were in mind in starting it, and is being continued this year.

The experience of the other churches in the district will be reported in later letters. Here and there a spirit of indifference to innovation and hostility to aught that disturbs the quiet of the wonted way is manifest and strangely out of place in our ranks. Here and there the plea of business absorption and social and philanthropic engrossment elsewhere stays the wheels of progress. But everywhere thoughtful and fearless and consecrated workers are realizing that the new wine cannot be entrusted to the old bottles and are working out the new methods and plans of the Twentieth Century Church.

EDGAR SWAN WIERS.

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MEADVILLE LETTER

THE Meadville Theological School began its sixty-seventh academic year on Thursday the twenty-second of September. The annual opening address was given by Henry Preserved Smith, D. D., Professor of the Old Testament and the History of Religions, his theme being The Social Value of Religion. The address was listened to by the entire school community and a numerous group of friends; its publication in the forthcoming issue of the Meadville *Bulletin* will extend the appreciation of its interest and value. Dr. Smith had just returned from a summer in France and England. Professor C. R. Bowen of the New Testament department was also just from Europe, having spent a semester's leave of absence on the continent, doing special work in Zurich, and attending the International Congress of Free Christians in Berlin. The other members of the faculty had for the most part spent the summer in Meadville, making a vigorous success of the Summer Institute.

Upon recommendation of the committee representing the German liberal churches, the trustees of the school have called to the new chair of German and Pastoral Theology, Rev. C. F. Grévé, recently of Leipzig. Mr. Grévé made a very pleasant impression in a lecture on the present religious situation in Germany, and the school community rejoices in his acceptance of the call extended to him. He is expected to be ready to begin the work of his department by the third week in October. The closer fellowship which the establishment of this professorship brings about between the liberal

German churches, hitherto somewhat isolated, and our own free churches, is a source of heartiest gratification. Scarcely less notable is the value of the new department for the non-German student body; the study of the German language and of German theological thought, which has always been emphasized at Meadville, will henceforth be carried on under the most favorable circumstances.

Among visitors to the school in these first weeks may be named Rev. Lewis G. Wilson, Secretary of the American Unitarian Association, Carl August Voss, D. D., of Pittsburgh, and Rev. Walter Dole of Enfield, N. H. All three are graduates of the school and Dr. Voss and Mr. Wilson are members of the board of trustees. The immediate future promises a visit from Rev. Charles F. Dole, as Billings Lecturer, as well as one from Professor Heramba Chandra Maitra of Calcutta. Mr. Maitra, as President of the Calcutta Brahmo Samaj, will be welcome in Meadville, not only for his own sake, but for the sake of the Brahmo students who have successively endeared themselves to us.

The entering class of students numbers thirteen. Of these one comes from England, one from Scotland and one from Ireland; two from Holland and one from Jamaica. Two are sons of ministers of the American Unitarian fellowship. Of the graduates of last June, two are in Germany as Cruft Fellows—one at Berlin and one at Göttingen—two are pursuing advanced work in Harvard University and the University of Chicago respectively, the others are beginning their pastoral activity.

A matter of congratulation is the extensive changes and improvements just completed on the school grounds, a consummation long and devoutly wished. The chapel in Divinity Hall has also been completely redecorated with walls, cushions and carpet of soft green. An organ-screen and pulpit stall of oak add much to the beauty and dignity of the room. The school has ideals of beauty for the setting of its life, and hopes in the future to realize them in increasing degree. Meantime the academic activity is going on with vigor and earnestness and the year seems rich in promise of accomplishment. While the complete list of the lecturers for Convocation Week has not yet appeared, we are looking forward to hearing President Faunce of Brown University and to a long-deferred lecture from Rev. John Haynes Holmes.

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AN INTERESTING EXHIBIT OF PIONEER WORK

Our Church in Franklin, Pa.

THIS church was organized in 1906, and the present minister began his pastorate here September 1st., 1908. A survey of the work of the church at the beginning of his third year indicates that the church has a sense of community duty in addition to its denominational duty.

Last year there was commenced a series of Sunday evening lectures on The Evolution of Religion, which is to be continued this year, in which the minister has treated the various evidences of religious growth in the world's history with special reference in each lecture to the social and economic conditions that gave rise to the ideas and reforms that were being examined. These lectures drew to the church many persons who otherwise were not in touch with its activities, and served to interest many who were questioning about certain phases of history not commonly taught.

A Social Study Club was organized last year to consider frankly and sanely great questions of sociology and economics—the series being based on Strong's "The Gospel of The Kingdom." The plan of the fortnightly meetings is that a paper be read on the question in hand which is followed by a general discussion. The club includes in its membership men of every shade of political belief, but the discussions are all carried on in the most earnest spirit and without unpleasantness.

Several Unitarians among the members of The Central Labor Council started last year a series of addresses before that body by gentlemen who are not members. Of the six speakers three were of the Unitarian body. The frankness and sympathy of these speakers did much to create a friendly and fraternal feeling on the part of the members of the council.

Several of the local Unitarians including the minister organized an Italian Society last winter among about thirty of the Italians in the city. Rooms were hired and furnished where the society gathered evenings for reading and social purposes and where classes were carried on in English, American History, and Civil Government with the minister and other members of the church as instructors. The plans for this year include a continuance of this work with some other classes, probably in General History and draughting, and also an effort to reach the other Italians in the city and draw them toward the influences of the club. The purpose of the organization is to fit for American citizenship, to furnish some training toward greater earning power, and to furnish a social rendezvous of moral influence.

In December last a Ministers' Association was formed, somewhat through the efforts of the Unitarian minister, who is the secretary, the purpose of which is solely for the treatment of local moral and social problems and in which theology is tabued. It has accomplished several things of importance in spite of the refusal of several ministers to cooperate. Recently The Central Labor Council has invited this association to send a fraternal delegate and the Unitarian minister has been appointed in that capacity. The association is now discussing the proposition to expand into a church federation, a movement devoutly to be wished.

The Outlook Club is an organization in the church meeting monthly from October to May inclusive for lectures on literary, philosophical, and scientific subjects by prominent Unitarian ministers and laymen. These lectures are open to the public and many of them have been well attended by the townspeople. The club furnishes a forum for a need not otherwise supplied in the community.

The Franklin church is carrying on a system of work among non-resident liberalists by means of a monthly pastoral letter, frequent mailing of church programs and information, personal visits

by the minister where possible, and the cordial invitation to all these liberalists to unite with the membership of the church, an opportunity which several have embraced. The minister, as secretary of The Meadville Conference, is working out a similar scheme for the whole conference with the idea that thereby the conference will gain in efficiency and that it is the duty of the conference to get in touch with every point of potential Unitarianism.

It is purposed to continue these various efforts during the current year. There are also some new plans developing among which is the building of a church. The organization has had a healthy growth during the past two years; but the greatest matter of satisfaction is that nearly all the members of the congregation are at work somewhere on human things.

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NEW BOOKS

SEEKERS AFTER GOD:—By Lyman Abbott. New York; Thomas Y. Crowell & Co. 159 pp. Price, $1.00 net.

THIS volume brings together five occasional addresses delivered during a period of perhaps a decade, and having at least a superficial likeness sufficient to suggest continuity of thought and a single dominating purpose, as hinted in the preface. Those of us who remember the days when Dr. Abbott was the high-priest *par excellence* of Liberal Orthodoxy (capitalized), and publishing books that gave gentle believers shivers without over-much encouragement for rash seekers after thorough-going new gospels of truth, will find little here to surprise, or more than mildly inspire; few passages that rise to the heights of his best writing of days gone by, yet much that is wholesome, pleasing and genially uplifting. The first chapter which virtually gives title to the volume, is the least satisfying; and the Christmas sermon reprinted from *The Ladies' Home Journal* least genuine. The second chapter, on "God in Nature" is by far the best, and contains the essence of Dr. Abbott's peculiar views. His forth-setting of the modern idea of an immanent God as contrasted with the older idea of a transcendent God is forceful, luminous, and productively modern. "In the first place, then," he says, "I no longer recognize a distinction between the natural and the supernatural." "I have therefore for myself practically abandoned the distinction between general providences and special providences. A special providence is, in this new conception of God's relation to the universe, nothing but a general providence specially perceived." "The Bible is a guide to revelation, not a substitute for it." "I never say, I never should say, that Jesus Christ is God. . . . GOD IS MORE THAN THE SUM OF HIS MANIFESTATIONS. (This emphasis of types is Dr. Abbott's own.) Jesus Christ is one of the manifestations of God." Once this was all staggering heresy in the courts of evangelicanism, and Dr. Abbott enjoyed the *éclat* of saying astounding things. Nowadays these things are the commonplaces of average orthodoxy, partly because of Dr. Abbott, no doubt.

MY RELIGION IN EVERY DAY LIFE—By Josiah Strong, D. D. New York: The Baker & Taylor Co. 61 pp. Price 50 cents.

THIS is a book of masculine directness of modern religious experience. There is nothing in it that will sound unfamiliar to Unitarian ears: but it is something more than our customary platitude of liberalism, because of its vigorously stimulating tone. It is simply another expression of the modern emphasis of religion. "Jesus was a carpenter much longer than he was a preacher," says Dr. Strong, significantly. "But whatever his occupation he was 'about his Father's business' which made all of his life sacred. Religion can never include our whole lives until our daily work is a part of our religion, because the everyday work of every man ought to be the greater part of his life." "As soon as it dawned upon me," he says in his recital of personal religious experience, "that God's great end in nature, in providence and in revelation, is not to get the largest possible number of individual souls out of an unfriendly world into a friendly heaven, but to make an ideal world, life had new meaning and joy for me, and my religion expanded so as to include the whole of it." And here is the master-chord not only of the religious message of this little book but of the splendid service of this large-hearted servant of the public good. This is what religion is coming to mean to every modern soul alive to the deep responsibilities of the present time. It is more than religious "liberalism." It is the vigor of essential prophetship.

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THE EARLY RELIGION OF ISRAEL:—By Lewis Bayles Paton, Ph. D., D. D. Nettleton Professor of Old Testament Exegesis and Criticism at Hartford Theological Seminary (Modern Religious Problems Series). Boston and New York: Houghton Mifflin Co. 115 pp. Price, 50c net.

THIS little book is certainly modern enough, and shares with its companions of the series the excellence of compactness. The students of divinity at Hartford Theological Seminary surely are fed on no delusions or superstitions as to the nature of Old Testament origins. Dr. Paton first considers the Primitive Semitic Period with candor and precision. His treatment of the Patriarchal Period is refreshingly straight-forward. His story of the development of religious ideals through the Mosaic Period, the Period of the Conquest of Canaan, and the early monarchy is succinct, illuminating and finally compelling. It would be hard to find in so small a space, elsewhere, a more adequate and clear-cut summing up of the results of modern scholarship in this interesting field of history.

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—The publishers of C. F. Dole's "The Coming People," which was received with so much favor on its appearance but which has been out of print for some time, announce that the book has been reprinted and is now available in a new and cheaper edition.

OUR NATIONAL SOCIETIES

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Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

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HE HAS sounded forth
the trumpet that shall
never call retreat;

He is sifting out the hearts
of men before His judg-
ment seat;

Oh, be swift, my soul, to an-
swer Him; be jubilant,
my feet!

Our God is marching on.

—From Julia Ward Howe's
"Battle Hymn of the Republic."

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